



MILLENNIAL STAR

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Time Marches On

"**T**IME MARCHES ON" is a phrase of self evident truth which comes forcibly to mind as a New Year begins.

Man's sense of duration, permanence and existence itself presupposes the lapse of time, and early in history he began to measure and divide its substance. Nature and the orderly movements of the earth in relation to the sun, the moon and the stars provided a reliable basis for calculation.

To primitive man the crowing of the cock and increasing light heralded the dawn of another day—his own weariness and the setting of the sun its end. Longer periods of time were counted in "Moons", "Winters" or "Harvests". Later people counted time in relation to the years of the reign of their Kings. Until today, by patient observation and expert calculation, our system of time reckoning and measurement has been developed. But as the clock on the mantle chimes out the hour it is but an imitation of the rotations of the earth.

Of more importance to us than methods of measurement is the understanding of our relationship to time and the knowledge that it is measured unto us. How best to use our allotted years should ever stimulate our resolve.

The Lord lengthened out the day in order that Joshua might capture Jericho. Speaking of the afflictions of the last days we read: "And except the Lord had shortened those days, no flesh should be saved." However it is not to be expected that He will lengthen the days in which His children should repent and obey the principles of the Gospel.

An ancient Prophet has said, "If we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labour performed."

And again speaking of death coming upon all mankind we read: "Nevertheless, there was a space (time) granted unto man in which he might repent, therefore this life became a probationary state; a time to prepare to meet God."

Who can contemplate this truth and not be moved to seek wisdom in evaluating the use of time? Can we intelligently measure our allotted years by material standards alone? "For what is a man profiteth if he gain the whole world and lose his own soul."

The truths of the Restored Gospel make clear our divine origin; the purpose for which man is granted time in his "second estate" here upon the earth and a preview of the rewards for obedience that wait us in the world to come.

In the light of this knowledge, wisdom and good judgment would urge us to make better use of the 365 days of 1957.

"Watch ye therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of Man."

C.G.M.K.

given us. As members of the Church of Jesus Christ of Latter-Day Saints, we have less excuse than any other people on this earth for a failure to learn of God due to the abundance of scriptures which God has seen fit to give to us. We have, in the standard works of the church, all the scripture that is needed to ensure an adequate knowledge of God and his will concerning his people. It is important, however, that we approach the study of the scriptures in a properly humble and prayerful manner. We have been promised that the Holy Ghost will enlighten us if we will but call upon him in the proper spirit. In no endeavour is it more important to have the Spirit of the Holy Ghost present than in the study of the scriptures. Since the gift of the Holy Ghost has been bestowed upon all members of the church, we all have the means, through diligence to learn of God.

It is equally important that we, not only learn of God, but that we listen to the words that he has spoken and incorporate them into our lives. To be the kind of Christians that can achieve the peace we are striving for we must make Christ's teachings so much a part of our lives that we not only know God's will but also do it. The only way that we can achieve this is to determine in our own minds the valuable things in life. Wordsworth noted that many people have difficulty in recognising the valuable things in life when he wrote, "The world is too much with us, late and soon. Getting and Spending we lay waste our powers, little we see in nature that is ours. We have given our hearts away."

We do not have to be content with this condition, however, because Christ has pointed the way to the truly valuable things of life. One time when some lawyers of Jerusalem were trying to get the best of the Lord they asked him, "Master, which is the great commandment in the law?" Jesus answered them saying, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." (Matthew 23:36-39) The use of heart, soul, and mind is significant in this passage. We should love the Lord with our emotions, our senses. We should love the Lord with the part of us which strives for things spiritual. We should love the Lord with the powers of mind and intellect which he has given us. In other words, we should show forth our love for God in our every action, mental and physical. We can only show our love to God if we follow his commandments, once again emphasizing the need for learning God's will.

Paul has given us a further guide to God when he says in his epistle to the Romans, "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself." It seems to me that this means that, if we can truly love our neighbour as ourselves, we will not find ex-

cuses for the other sins that man has a tendency to commit. The problem, then, is not how to interpret the scripture but rather how to live it.

I suggest that the best way to begin to love our neighbours as ourselves is to love ourselves a little less. President Paul Banham, of the Oxford branch, once said in a Testimony meeting that he had never known a good man that knew he was good, and I think that his statement was very significant. It becomes increasingly difficult to love our neighbours as ourselves as we lavish affection upon ourselves. One of the most important commandments which the Lord has given us is that we should refrain from judging other people and, I believe that it is almost impossible to find time to judge other people if we give ourselves a good check-up. I am not suggesting that we should spend all our time thinking of how bad we are, but rather that we should recognise that our neighbours probably have as much material to judge us by as we have to perform a similar operation upon them.

It is not adequate, however, to perform merely the negative task of tearing down unrealistic appraisals of our own worth. It is equally important that we discover some means of actively loving our neighbours. I believe that the best way that we can show our love for our fellow man is to give unselfishly of ourselves. Kahlil Gibran, a Lebanese poet, once wrote, "You give but little when you give of your possessions. It is when you give of yourself that you truly give . . . There are those who give and know not pain in giving, nor do they seek joy, nor give with

mindfulness of virtue; They give as in yonder valley the myrtle breathes its fragrance into space. Through the hands of such as these God speaks, and from behind their eyes He smiles upon the earth." Many people in this world have mastered the art of giving of themselves. The man who spends his snowbound winter making toys to give to the little children who will visit the mountain resort in the summer has learned to give of himself. The man who, when administered to by the Elders of the church, rises by faith from his sick bed and pronounces himself well has learned to give of himself. The woman who stands up in Testimony meeting and tells of the trials that she has endured for the sake of the Gospel has learned to give of herself. The man who, with humility but authority, pronounces a blessing upon his month-old daughter that thrills the congregation with its sincerity and warmth has learned to give of himself.

The examples could be multiplied indefinitely but I think the point is sufficiently clear with these few. The point is this, my brothers and sisters: we do not need to wait for ostensibly miraculous occurrences to show forth our love for each other by giving of ourselves. The miracle is within us, it is that touch of God which makes us want to reach out and embrace all mankind as brothers and sisters, as indeed we are. It is in the giving of ourselves to others that we gain the true peace, "the peace that passeth all understanding". This peace is within the reach of all of us. Even though, in the world we shall have tribulation, we should be of good cheer for we can, even as Christ did, overcome the world!

STEADFASTNESS

by PRESIDENT F. W. OATES

1st Councillor

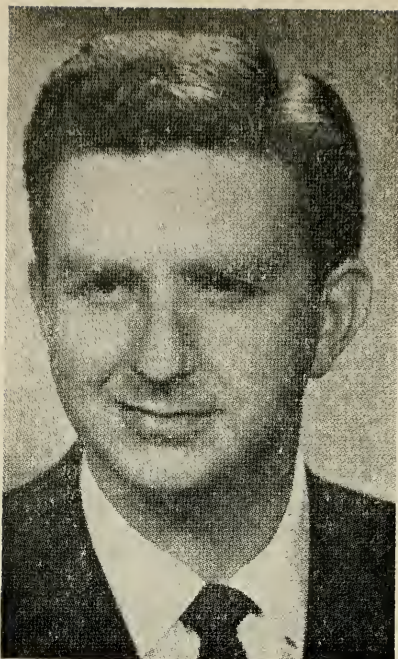
British Mission

THE Church of Jesus Christ is founded upon the rock of revelation, consequently we have many wonderful manifestations given to us for our benefit and enlightenment. Such revelations enable us to understand more clearly the will of God and realise our great responsibilities as children of God. Our heavenly Father has always revealed His mind and will to his saints, through his prophets, and many of the Prophets of God have received revelation through visions. On one occasion Lehi, a Prophet of God, received a vision which we find recorded in the 8th chapter of 1st Nephi referring to the rod of iron which extended along the bank of a river, leading to a tree whose fruit was desirable to make one happy. He also beheld a straight and narrow path which came along by the rod of iron and it led by the head of the fountain unto a large and spacious field, as if it had been a world. He beheld numberless concourses of people, many of whom were pressing forward that they might obtain the path which led unto the tree, but there arose a mist of darkness, in-somuch that they who had commenced in the path did lose their way and were lost. Others pressed forward and caught hold of the end of the rod of iron and pressed forward through the mist of darkness until they did eventually come forth and partake of the fruit of

the tree. On the other side of the river was a great and spacious building and it was filled with people both old and young, male and female, and they were in the attitude of mocking and pointing their fingers towards those who had come and partaken of the fruit of the tree. And after they had tasted of the fruit they were ashamed because of those who scoffed at them and they fell away into forbidden paths and were lost. Some reached the tree of life, some fell by the wayside, some, because they were filthy in their minds and outlook, failed to behold the river was filthy and perished as they attempted to get to the other side to the house of the mockers and scoffers. The translation of the vision is found in 1st Nephi Chapter 15 in which Nephi states the rod of iron is the word of God and those who hearken to His word and would hold fast to it would never perish, nor would the adversary have any power over them to lead them away to destruction. The river of water represented filthiness and it was an awful gulf which separated the wicked from the tree of life. The tree was a representation of the love of God which sheddeth itself abroad in the hearts of the children of men, wherefore it is the most desirable above all things.

We can liken this vision unto our day. We, who are members of the Church, have partaken of the

(Continued on page 22)



Elder Marion D. Hands filled a mission to the Northern States from 1942 to 1944 where he served as mission secretary, and then filled a two-year period of service in the U.S. Navy from 1944 to 1946. Since then he has been principal of the Seminary programme in one of the high schools in Salt Lake City, and also affiliated with the Institute of Religion at the University of Utah. In these positions he has endeared himself to the young people of the Church whom he knows and loves and whose viewpoints he understands. He has also been assistant director of the Bureau of Information on Temple Square since 1948, directing approximately 125 guides who tell the story of the Church to the many tourists who visit there each year. In October 1953 he was ordained to the First Council of the Seventy.

A Principle of HEALTH and HAPPINESS

by Elder Marion Duff Hands
The First Council of the Seventy

THE question I had asked the gentleman sitting across the desk from me in the office at Temple Square in Salt Lake City had given him serious pause, and when the answer came it was with deliberation and emphasis. A copy of the Doctrine and Covenants lay on the desk before him, opened to the section known in the Church as "The Word of Wisdom." He was an internationally known nutritionist and health expert, and we had been discussing the specific instructions of the revelation. I had asked him what he would say of a young prophet, barely 27 years old, who had publicly announced "The Word of Wisdom" as a principle of truth revealed from God, more than 120 years ago.

"What would I say of such a man?" he said. "Why, I would say he was just 120 years ahead of his time! We are just now coming to acknowledge, as observers and researchers in the field of health and nutri-

tion, that certain substances and habits are of deadly detriment to the health of man, and that certain substances and habits are of utmost importance to his well-being. Substantially all of the basic conclusions of the well-trained experts in the field of nutrition in this day are previewed in this 120-year-old document you call a 'revelation.' I am not a religious man and know nothing of 'prophets,' but I repeat, whoever wrote this document was about 120 years ahead of his time."

True it is that for more than a century the Latter-Day Saints have been blessed with a programme for healthful living which could have and should have, and to some measure has, made us the healthiest of people. Many of us have not known how well off we are. Now, notwithstanding they must compete for publication space with the frenzied allurements of the tobacco and liquor advertisements, the facts about the vicious effects of alcohol and tobacco upon the human system are being regularly reported. Even as I write, a national American press association notes that the stock market price in tobacco is rapidly falling due to persistent accounts that the American Cancer Society is ready to report to the world that their exhaustive tests and researches have revealed conclusively that there is a link between cigarette smoking and lung cancer. The terrible problem of the alcoholic and the "social drinker" resounds all over the world in terms of ruined lives, broken homes, lost opportunities, highway carnage, etc.

Even the so-called "minor" vices of coffee and tea drinking are revealed for what they are—addictive, destructive habits. So interesting a source as Thomas A. Edison, perhaps the greatest inventive genius the world has known, is credited with the following statement:

"The useful man never leads the easy, sheltered, knockless, unshocked life. At thirty-six he ought to be prepared to deal with realities and after about that period in his life, until he is sixty, he should be able to handle them with a steadily increasing efficiency. Subsequently, if he has not injured his body by excess indulgence in any of the narcotics (and by this term I mean, here, liquor, tobacco, tea, and coffee), and if he has not eaten to excess, he very likely may continue to be achievingly efficient up to his eightieth birthday and in exceptional cases until ninety."

No, many of us have not known how well off we are!

There are other aspects of the "Word of Wisdom" than those ordinarily termed "restrictive," of course. There are specific affirmative instructions which we will not take time and space here to discuss. There are wonderful truths discussed in D & C 88:124, dealing with proper habits of sleep, cleanliness, work and good will towards others which are not part of "The Word of Wisdom" recorded in Section 89, but which are certainly words of wisdom in respect to physical and mental health. There is another thought we should take time to note about this great revelation from God, in words which are a part of it: It is a "*principle with promise.*" What is the *principle*? As I understand it, it is that all the good things that have been given by God unto man should be used with "thanksgiving," "with judgment," and "not to excess." (See D & C 59:20, as well as sec. 89) and that from things not good for us we should completely abstain. The *promise*? In so doing, we qualify ourselves,

through obedience, for better health, greater knowledge and wisdom, and other wonderful spiritual blessings that we would not otherwise enjoy. It is the responsibility of every Latter-Day Saint to employ all of his wisdom and all available sources of information to ascertain which things are good for him and which are not, and to obey the principle of the "Word of Wisdom" in respect to these substances and habits. It is not his prerogative or responsibility to impose his viewpoints or standards upon others as to specific matters upon which the Lord and the prophets have not spoken.

There is another instruction from the Lord which had deep significance and relevance to this subject. Respecting the gifts God had provided for us, he has said that they are "... made for the benefit and use of man, both *to please the eye and to gladden the heart*; Yea, for food and raiment, for taste and for smell, to strengthen the body and to *enliven the soul*." D & C 59: 18, 19).

The Latter-Day Saint is under obligation not alone to use wisdom in how he shall treat his body and what he shall eat and drink, but has the happy responsibility to enjoy the beauty and uplift and inspiration—the "soul-enlivenment" of God's great world!

So many of us have failed to appreciate the breadth and depth and beauty of this great revelation of God's wisdom to us. We have not understood how well off we are.

What a man wants is not talent—it is purpose; not power to achieve, but the will to labour.

Bulwer-Lytton

* * *

But because of the dual constitution of things, in labour as in life there can be no cheating. The thief steals from himself. The swindler swindles himself. For the real price of labour is knowledge and virtue, whereof wealth and credit are signs . . . The law of nature is, Do the thing, and you shall have the power; but they who do not the thing have not the power.

R. W. Emerson

* * *

The important consideration is not how long we can live, but how well we can learn the lessons of life, and discharge our duties and obligations to God and each other.

President Joseph Smith

* * *

In general, every evil to which we do not succumb is a benefactor . . . we gain the strength of the temptation we resist.

R. W. Emerson

FOR OUR OWN GOOD

ELDER RICHARD L. EVANS, JR

“AND if you keep my commandments and endure to the end you shall have eternal life which gift is the greatest of all the Gifts of God.”¹

Our life here upon this earth is such a very short space of time when we compare it with the eternities of the past and of the future. And yet in this relatively infinitesimal period—about seventy to seventy-five years if we consider the average man's life—we have all of the opportunities and the experiences that are needed to show to our Father in heaven and to ourselves our worthiness or our unworthiness to receive this greatest of all His gifts, eternal life. And it's a staggering thought to stop and ponder how so much, how, in fact, essentially everything is determined by what we do with these few short years that are allotted to us. Thus though we can grasp but a very limited perspective of many of the purposes of God, and of our own ultimate possibilities, yet we can begin to feel the vital importance and effect of our activities here, and of every use or misuse to which we put our abilities and our opportunities.

There is no one who wants to see us develop and improve and live happy and useful lives and to

inherit this greatest gift more than does our Father in heaven. His love for us is far greater than we can realise. In many instances throughout the history of the world, He has spoken to great and humble men, men such as Noah and Abraham and Isaac and Jacob and Isaiah and the other prophets of the Old Testament, and New, and to the same calibre of men in our day. And always his purpose is the same—to give to us through them the knowledge and guidance, the help and the comfort that we need to walk the straight and narrow path to salvation, that path of faith and righteousness which leads to a fullness of life here and hereafter. He even sent His own Son into the world to give us a fullness of those teachings, to suffer for the transgressions of the righteous and repentant, and to do for us what we could not do for ourselves in breaking the bands of death.

Unfortunately, the people of the world as a whole have not received the prophets nor the instructions which they gave. Instead they have persecuted and reviled and often put to death the servants of God; because of their wickedness and the hardness of their hearts they even crucified the Christ. All of this was done in an effort not only to kill

those who spoke but to kill also the Gospel which they preached.

And always those who have rebelled the most and have "kicked against the pricks" the hardest were forced by sad experience to find out two things, first of all that, "The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught" for "it is not the work of God that is frustrated, but the work of men."²

Gamaliel, the wise Pharisee, even though not a follower of Christ had apparently learned this lesson well, for as Peter and the other Apostles were being tried for their lives by the court, he stood up before the people and said, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."³

It seems that there are always those who will insist on fighting against God, if not openly, at least within their hearts, and thus to their own sorrow and disappointment they try to rationalise away the commandments and sometimes even His very existence.

One of the best examples of this is the man called Korihor, the anti-Christ of Book of Mormon times—and the world is not without such today. Korihor was a very gifted man by the standards of the world in both speech and cunning, a man who very eloquently preached to the people that to believe in Christ was simply the "effect of a frenzied mind . . . that there could be no atonement made for the sins of men, but every man fared in this life according to the

management of the creature; therefore every man prospered according to his genius, and that every man conquered according to his strength; and whatsoever a man did was no crime. And thus he did preach unto them, leading away the hearts of many, causing them to lift up their heads in their wickedness." But after witnessing the power of God on one occasion even Korihor finally came to realise, when it was unfortunately too late, that he had spent all his days and all his efforts in fighting against truth, and that all his great logic and human reasoning did not make God and His teachings any less of a reality, or any less important.⁴

The second thing that those who would try to defeat Divine purposes find—and even those who are indifferent, or will not obey—is that "wickedness never was happiness", that to live unrighteously is to go contrary to the nature of God and contrary to the nature of happiness. President Wilford Woodruff once said :

Ask any people, nations, kingdoms, or generations of men the question (of how to obtain happiness), and they will tell you they are seeking for happiness. But how are they seeking for it? Take the greatest portion of mankind as an example, and how are they seeking for happiness? by serving the devil as fast as they can, and almost the last being or thing that the children of men worship, and the last being whose laws they want to keep are the laws of the God of heaven. They will not worship God nor honour his name or keep his laws, but blaspheme his name, from day to day, and nearly all the world are seeking happiness by committing sins, breaking the law of God, and blaspheming his name and rejecting the only source whence happiness flows.

If we really understood that we could not obtain happiness by walking in the paths of sin and breaking the laws of God, we should then see the folly of it, every man and every woman would see that to obtain happiness we should go to work and perform the works of righteousness, and do the will of our Father in heaven, for we shall receive at his hand all the happiness, blessing, glory, salvation, exaltation, and eternal lives, that we ever do receive either in time or eternity.

When will individuals begin to live happier and more useful lives and to make the most of their earthly opportunities; when will people come to an understanding of and have peace with one another; when will wars and contentions among nations be no more; when will wickedness cease to reign in the hearts of so many? All this will be when they come to a strong faith in a just and loving Father in heaven, and to a realisation that He is doing everything that we will allow him to do to help us back to His presence, that He gives no commandment unto us but

that which is for our own good, our own happiness and our own spiritual and temporal welfare.

The New Year is rather a fitting occasion to take stock of ourselves and to measure the level of our own faith and obedience. It is an occasion when many will come, at least momentarily, to a greater consciousness of time both past and future and their responsibility for it, of what has and has not been accomplished, and of things which must yet be done. And with the days and the months and the years moving so fast, may we realise that this life which is slipping by very quickly is the time that we have been given to prepare to meet God and that He Himself will help us in that preparation if we will only be receptive and be steadfast in truth: for behold this is His work and His glory, "to bring to pass the immortality and eternal life of man."⁵

¹ D. & C. 14:7.

² D. & C. 3:1, 3.

³ Acts 5:38-39.

⁴ Alma 30.

⁵ P. of G.P. Moses 1:39.

A young Latter-day Saint family is interested in going to Southern Rhodesia. The husband is employed in the building trade. They would like to contact another Latter-day Saint family with the possibility of going together. Contact K. Trotter, 37 Mount Park Avenue, Scarborough, Yorks.

As the Middle East crisis moves from one crucial event to another we find ourselves in sympathy with these lines, uttered well over a hundred years ago as a message from America to Great Britain:

"Yet still, from either beach,
The voice of blood shall reach,
More audible than speech,
'We are one.'"

Editor

“HANDS”

by THOMAS W. WEST
South London Branch

HAVE you seen Durer's painting, "Praying Hands?" I was looking at a print of this in the Trekker Trail Builder Log the other afternoon, and I began to think about hands, the millions of hands that have been, and toiled, and passed, since life on this earth began.

Hands that have toiled for good and ill over the centuries.

Hands we have loved and kissed.

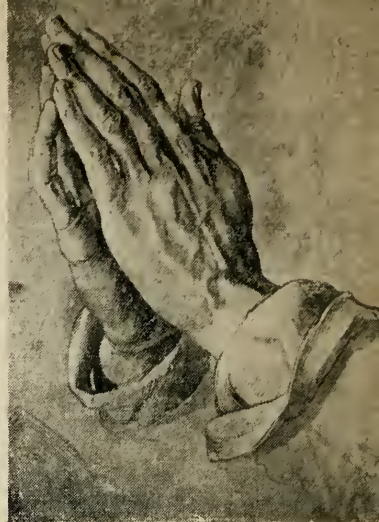
Hands that, in memory, we can still feel pat our head, or bathe a fevered brow.

Hands that tucked us up in our beds, or lifted us up to take our first look at each new and exciting thing that came our way.

Hands that shielded us in the stormy days of early life, letting us fly out of their grasp, but taking us comfortingly back, to bathe our early wounds.

Hands held, as through the years, loves young dreams lead on, till joined for time, yes, and for eternity.

The clutch of such a tiny hand, gripping your finger, and raising in the heart all the love and longing to protect of which we are capable. Hands held in sickness and pain. Hands held in parting, tearing even at our heart strings, as loved ones leave us.



But above all, the hands of Jesus the Christ—pierced and torn, the emblem of supremest agony, yet raised in blessing.

Hands that had mixed the clay to put on the blind man's eyes.

Hands that had written in the dust, while the wiles of men sought to ensnare their divine Owner.

Hands that healed.

Hands that beckoned to men to come to Him.

Hands that took the whip and drove evil from the House of God.

Hands that blessed, and brake, and gave.

Yes, my dear Brothers and Sisters, our hands are wonderful yet terrible things. The gift of God, and like all His gifts, to be used for good or ill, to help or hinder, to build up or destroy, to raise in blessing or cursing. Members to help us to God, or to drag us away. To work with, and progress—to idle with and fall away from Him.

I pray our Heavenly Father that He will bless us and our hands, that they may ever be used in His service. That they may be found toil-worn for Him. For, as the life of a man is, so are his hands.

CONFERENCES

Schedule of Semi-Annual District Conferences

January 26-27	- - - - -	Welsh
February 2-3	- - - - -	Newcastle
February 9-10	- - - - -	Sheffield
February 16-17	- - - - -	Liverpool
February 23-24	- - - - -	Birmingham
March 2-3	- - - - -	Nottingham
March 9-10	- - - - -	Hull
March 16-17	- - - - -	Leeds
March 23-24	- - - - -	Manchester
March 30-31	- - - - -	Ireland
April 6-7	- - - - -	London
April 6-7	- - - - -	Servicemen
April 13-14	- - - - -	Bristol
April 20-21	- - - - -	Norwich
April 27-28	- - - - -	Scotland

On the first Sunday evening of each month, the following organisations are to have the programme :

January	- - - - -	Genealogical
February	- - - - -	Priesthood
March	- - - - -	Relief Society
April	- - - - -	M. I. A.
May	- - - - -	Primary
June	- - - - -	Sunday School
July	- - - - -	Priesthood
August	- - - - -	Primary
September	- - - - -	Genealogical
October	- - - - -	M. I. A.
November	- - - - -	Relief Society
December	- - - - -	Sunday School

A Question Answered

In reply to a question asked by a member of the Church here in the British Mission, President Clifton G. M. Kerr wrote this letter. Because we feel that the subject is important and that President Kerr's answer will be of value to everyone, we have printed his reply.

Dear Brother :

Your letter raising some questions about the Word of Wisdom is at hand. You say that some of the Saints still haggle about the Word of Wisdom being a commandment since it reads "not by commandment or constraint."

I presume you understand constraint to mean compulsion. In this connection is there any of the gospel laws enforced by compulsion? It does seem that some of us pay too little attention to the words, "showing forth the order and will of God."

The Lord was gracious in introducing this revelation in the language of love and kindness and in the spirit of beatitudes, which were not thundered as commandments. "Blessed are the poor in spirit for theirs is the kingdom of heaven" is a "Principle with a promise" given in the most kind and affectionate way. In the same spirit came the Word of Wisdom, given for our welfare, prosperity and spiritual growth.

From the very beginning the living of the Word of Wisdom has been given to the people as binding upon them. In 1834 a ruling was made by the High Council at Kirtland as follows :

"No official member is worthy to hold an office after having the Word of Wisdom properly taught to him and he, the official member neglecting to comply or obey."

Again, on May 28th, 1837 (See Widtsoe's *Word of Wisdom*), at a conference at which the Prophet Joseph Smith spoke on the Word of Wisdom, a resolution was enacted which read :

"Resolved unanimously that we will not fellowship any ordained member who will not or does not observe the Word of Wisdom according to its literal reading."

In June of 1842, as published in the *Millennial Star*, Vol. 3, page 98, Hyrum Smith is quoted as saying, "Listen not to the teaching of any man or any elder who says the Word of Wisdom is of no moment for such a man will be eventually overthrown."

We have checked every volume of the *Millennial Star* covering one hundred and sixteen years and find in editorials, sermons and articles a continuous strong evidence that it has been considered a law as binding upon us as any other gospel law and with the same consequences and blessings if obeyed and denial of blessings if not obeyed.

You say that Evans, *A Century of Mormonism in Great Britain*, is quoted as saying that early missionaries to Britain did not teach the Word of Wisdom at first. Referring to page 57, we find what appears to be the quotation referred to. It reads, "The Word of Wisdom which had heretofore been taught *more* by example than precept was first publicly proclaimed in Great Britain." This was Christmas Day, 1837. The missionaries had been in England less than six months. This was the first general conference of the Church in England, so very little time passed before it was taught publicly. How much it was or was not taught privately prior to this would be pure speculation.

At a conference held August 17th, 1867 (*Journal of Discourses*, 12-117), President Brigham Young said: "The spirit whispered to me to call upon the Latter-day Saints to observe the Word of Wisdom . . ." If the spirit of God whispers this to His people through their leader and they will not listen or obey, what will be the consequences of their disobedience? "Darkness and blindness of mind with regard to the things of God will be their lot."

Every President of the Church from the Prophet Joseph Smith to President David O. McKay have, as prophets of God, called upon the members of the Church to accept and obey this law without quibbling.

No doubt some missionaries have brought people into the Church without a full knowledge of their responsibility respecting the Word of Wisdom and tithing. Such action does not constitute the "official policy" of the Church, but a departure therefrom as the foregoing quotations in this letter will make clear.

If much evidence is needed, I quote from an official tract of the Church. "It is true that when first given it was not 'by commandment', but the order and will of God." Because the leaders of the Church recognised that to go contrary to the will and order of God was to place men out of harmony with the Lord, they have urged the Saints to keep this law in strict detail. While it was given as advice in the early days of the Church, it has since been made a commandment binding upon the people. For that reason all members are expected to live this law. "Likewise, obedience is asked of those who, after conversion to the truth, seek to obtain membership in the Church of Jesus Christ of Latter-day Saints." (*A Word of Wisdom* tract by Mark E. Petersen.)

Your next point is raised regarding D. & C. 20:68 from which interpretation is made that baptism should be administered and confirmation delayed until members can comply with the Word of Wisdom, Tithing, etc.

We must point out that the ordinance of baptism is two-fold—"of the water and the spirit." One is not complete without the other. A person is not a member of the Church in reality until both ordinances are performed. To delay the conferring of the Holy Ghost would deprive a person of a most vital aid in coming to a full knowledge of the truth—the Gift of the Holy Ghost. For this reason this passage has meant that instruction will be given before baptism sufficient to justify the

complete ordinance of being born of the water and spirit. The practical application of verse 68 has never been changed except in the minds of some who would exclude full repentance from pre-baptism requirements. Experience teaches us that repentance does not come easier after baptism, but may even be more difficult.

In light of the foregoing, I cannot understand why any member of the Church would wish to deny himself the blessings of obedience to this great law.

Trusting this may assist you to clarify in the minds of your members their obligations to live the Word of Wisdom, I am

Sincerely,

CLIFTON G. M. KERR,
Mission President

The Stick of Joseph in the Hand of Ephraim

by LOUIS S. LEATHAM

MANY Latter-Day Saints do not fully understand how the "stick of Joseph" (the Book of Mormon) can be said to be "in the hand of Ephraim".

Lehi and his sons, according to the Book of Mormon record, are descendants not of Ephraim, but of Ephraim's brother Manasseh.¹

The passage in question, Ezekiel 37: 15-17, reads as follows:

"The word of the Lord came again unto me saying: "More-over thou son of man, take thee one stick, and write upon it for Judah, (the Bible) and for the children of Israel his companions: then take another stick and write upon it for Joseph (the Book of Mormon) the stick of Ephraim and

for all the House of Israel his companions:

"And join them into one stick; and they shall become one in thine hand".

Continuing, Ezekiel 37: 19 reads:

"... Behold I will take the stick of Joseph, *which is in the hand of Ephraim*, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand".

Our Church proclaims that these scriptures are fulfilled by the coming forth of the Book of Mormon. We have put it with the Bible and they are one in our hand, each corroborating the other and the

two bearing witness of Christ's divinity.

Certainly the Stick of Joseph, the Book of Mormon, is in the hands of Ephraim today because most of our Church members, as revealed by our Patriarchs are of the seed of Ephraim. But the book itself—or accounts from which it was compiled—apparently was written by descendants of Manasseh. "The majority of the people who have been first to receive the gospel and priesthood of the Latter-Day dispensation are descendants of some of the House of Ephraim scattered among the nations"² and the Book of Mormon is in their hands.

The following information sheds some light on the subject. It was taken from an article by President Franklin D. Richards.

President Richards says:

"...one day in the autumn of that year (1843) I observed...the prophet (Joseph) inside (the Nauvoo Mansion) conversing with one of the brethren...It being a public house, I ventured to walk in, and scarcely had more than time to exchange civilities, when this brother said: 'Brother Joseph, how is it that we call the Book of Mormon, the Stick of Joseph in the hands of Ephraim, when the book itself tells us that Lehi was of the lineage of Manasseh? I cannot find in it about the seed of Ephraim dwelling on this land at all'.

"Joseph replied: 'You will recollect that when Lehi and his family had gone from Jerusalem out into the wilderness, he sent his son Nephi back to the city to get the plates which contained the law of Moses and many prophecies of the prophets and that he also

brought out Ishmael and his family,³ which were mostly daughters. This Ishmael and his family were of the lineage of Ephraim and Lehi's sons took Ishmael's daughters for wives⁴ and this is how they have grown together, "a multitude of Nations in the midst of the earth".

"'If we had those one hundred sixteen pages of manuscript which Martin Harris got away with, you would know all about it, for Ishmael's ancestry is made plain therein. The Lord told me not to translate it over again, but to take from Nephi's other plates until I came to the period of time where the other translation was broken off, and then go on with Mormon's abridgement again. That is how it came about that Ishmael's lineage as well as Lehi's was not given in the Book of Mormon'".⁵

Now, in the light of this explanation by Joseph the Prophet and Seer, and with what is said in the Book of Mormon itself about the union of these two families in marriage—Lehi and his family, of Manasseh, Ishmael and his family, of Ephraim—and the marriage with each other it is seen that the prophecy has been fulfilled. Joseph Smith, publisher of the Book of Mormon, we are told, was a true Ephraimite.⁶

¹ Book of Mormon, Alma 10: 3 & 1 Nephi 5: 14.

² Joseph Fielding-Smith—Doctrines of Salvation Vol. III, Page 247, also Article in The Improvement Era, "Who are the Gentiles" Sept-1956 page 622.

³ Book of Mormon 1 Nephi 7: 22 & 7: 5.

⁴ Book of Mormon 1 Nephi 16: 7.

⁵ An article titled "*Ephraim and Manasseh in America*" by Elder Franklin D. Richards, former president of the Council of the Twelve Apostles, published in the Utah Genealogical and Historical Magazine Vol. XXIII issue of April, 1932, pp. 66-71 (Reprinted from the Contributor Vol. XVII, pp 425-428).

⁶ Patriarchal blessing given by Joseph Smith, Sr.

TO SERVE—AND TO WORSHIP

by Dr. Dean B. Farnsworth and Ernest L. Wilkinson

A unique Stake and Ward organisation especially for students was recently formed at the Brigham Young University in Provo, Utah. This University, which is operated by the Church, is the largest Church related institution of higher learning in the United States. In this article the history and the development of and the reasons behind this new organisation within the school are traced by Dr. Dean B. Farnsworth, Professor of English and second counselor in the Brigham Young University Stake Presidency, and Ernest L. Wilkinson, President of the University.

SOME religious societies professing Christianity approach duty to God as a matter between a solitary individual and his maker, unconnected with that individual's fellow men. The Church of Jesus Christ of Latter-day Saints, recognising the injunction of the Lord to worship God and serve him only, points also to the parallel instructions which make service to our brethren and administering to their material and spiritual needs a primary means of both serving and worshipping God. This need to serve and work with others is one of the primary reasons why Church organisation exists and why, as special circumstances arise, special developments in organisation take place in the living Church.

Thus it is that in the unique educational religious community of Brigham Young University, the hub of the Church education system, religious organisation has continued to develop to help university students to be doers of word and not hearers only. In the following paragraphs let us trace this development.

The organisation of the Church is so ordered that each individual belongs to small functional groups which call for his services and contribute to his spiritual and moral

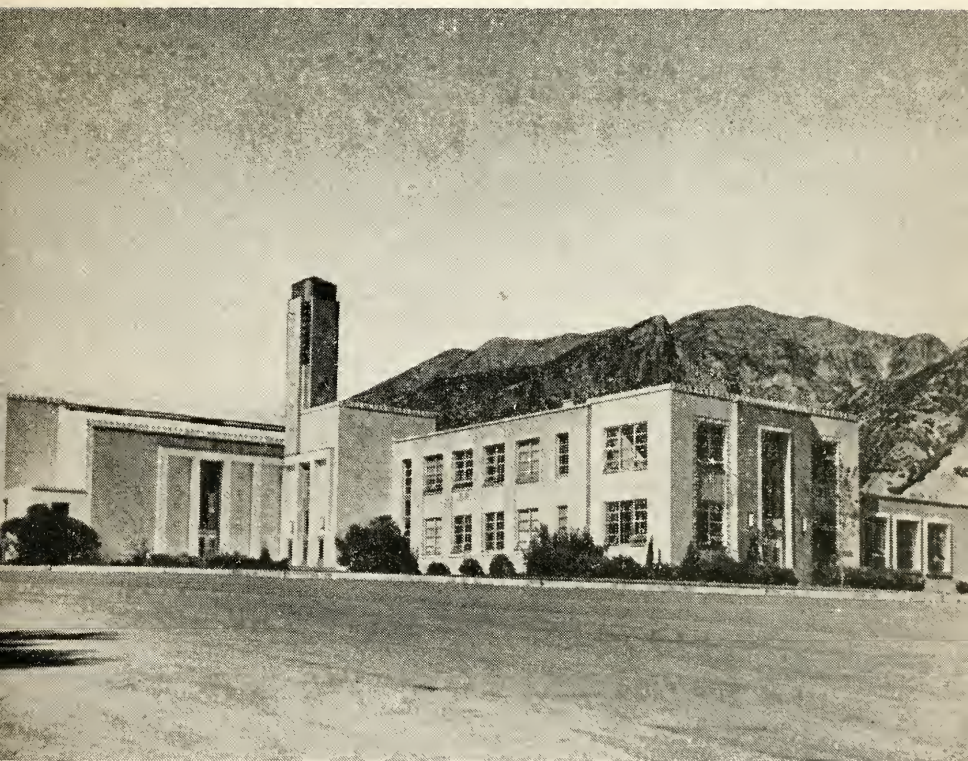
growth. Each of us belongs, therefore, to a branch or ward within a mission or stake and within that branch or ward to a priesthood quorum or to an auxiliary organisation such as the Relief Society, Sunday School, and Mutual Improvement Association—generally to several of these groups. Wherever we are, worship in and service through the Church are essential to our growth. The youth especially, with his rapidly expanding views of the world around him, needs to grow in spiritual wisdom and experience as he grows in other areas. The student away from home urgently needs to balance his scholarly pursuits with spiritual development. For these reasons the youth of the Church who leave home for college and university training have been and are encouraged to attend Church-owned and directed institutions where the influence of Church and college contribute simultaneously to balanced growth. At the centre of Church higher education institutions is Brigham Young University where, as in other schools and colleges of the Church, religious instruction is included in the curriculum and religious attitudes permeate secular training.

But religious instruction in the

classroom does not replace religious activity outside it, and the need for the organisations of the Church is as great on a Church-related university campus as anywhere. Even on such a campus, as on most campuses, academic residence ordinarily tends to be a peculiar status, for it is a transitory home. Under these circumstances a student, knowing that his affiliations with wards or branches in the university community are rather temporary, may leave his member-

ship records at home, where he feels some permanent ties even though three-fourths of his time is spent away at college. Some students even work away from home during summer vacation and in these cases their only real contact with their own ward or branch is during brief visits. This is not a good situation and has been strongly discouraged by the Church and the University. This condition plus the recent phenomenal growth of the University have been the two main

The Joseph Smith Memorial Building on the Brigham Young University campus, which was recently built and dedicated, is devoted primarily to religious instruction and activity on weekdays and as a meeting place on Sunday for several of the newly-organised Wards.



reasons why wards especially for the students have recently been organised on the Brigham Young University Campus.

Prior to World War II the Brigham Young University was a relatively small institution of fewer than 3,000 students, most of them coming from relatively near the university. These students could often commute to their homes, at least on week-ends, and continue to worship and serve in a limited way in their home wards. Those few coming from more distant places, were cordially assimilated by the friendly wards surrounding the University campus.

But immediately following World War II a great increase in enrolment began. This increase resulted in the addition to the campus of a small village of apartments for married students as well as additional residence halls for single students. The great numbers of students began to press facilities of the local wards to the disadvantage of both ward members and students. The necessary feeling of "belonging" was impossible when literally hundreds of students on a visiting—or at best a transient—basis flooded into the wards when the autumn term opened and disappeared for the summer after spring finals. Ward members were inevitably deprived of some of the normal demands on their leadership and were thus deprived of the growth which comes from service.

To correct this undesirable situation an independent branch for the married students was organised on June 30, 1947. The following October 26, a second branch was created for single students who wished to affiliate with it, though many students continued to attend

off-campus wards. On November 8, 1953, another branch was added because of the ever-increasing student membership. Many students were called to serve. Able, experienced leaders, often returned missionaries, served in the Branch Presidencies.

But still the University grew. Between 1951 and 1954 the enrolment increased nearly 45 per cent. The University Catalogue 1954-55 reported: "As of 1953 the University became the largest church-related institution of higher education in the United States." The organisations that once had served the students religious community well became increasingly inadequate.

Several problems became serious: The Branches again were too large. A single Sacrament Service might number 1,400 people. Despite the many Aaronic Priesthood bearers called upon to pass the sacrament, a given priest might administer the prayer on the sacrament only once in many months, if at all. Feeling unneeded some students inevitably became less active despite weekday religious instruction and valiant efforts by branch officers to encourage them. On Fast Day, Testimony Meetings in the branches were inspiring experiences, indeed, but so far inadequate to the numbers in attendance that those desiring to bear testimony obtained a numbered card indicating their turn. Because of the vastness of the crowd they were obliged to use a microphone carried by roving ushers. Rarely more than one or two in a hundred had the opportunity to express themselves. The shy and inexperienced, though their testimonies burned warmly within them, often

shrank from facing the large crowd under these circumstances. The branch officers, while no doubt experiencing rich spiritual blessings for their devotion, had such heavy demands upon them that in some cases their academic standing dropped precariously. They found themselves, moreover, called upon to counsel their contemporaries concerning delicate personal problems with which they were quite naturally not always mature enough to cope.

Once again, growth demanded change in organisation. On Sunday January, 8, 1956, the B.Y.U. students, just back from Christmas holidays to begin the winter term filled the large George Albert Smith Fieldhouse and there held the first stake conference of the Brigham Young University Stake which was presided over by Elders Henry D. Moyle and Adam S. Bennion, of the Council of the Twelve. There, according to the procedures of the Church, a new stake with twelve independent wards was organised. Unlike the traditional stake of Zion, this stake has no independent boundaries. Its membership consists of single students living away from home, regardless of whether they live on the campus or in the community around it, and of married students living in campus apartments.

To give a permanent foundation to this stake, organised wholly for students, some members of the University faculty and several other Church leaders in the area were called to serve in key positions: the stake presidency and stake clerks, the high council, and twelve bishops to preside over the twelve campus wards. The bishops, with few exceptions, selected as

their counsellors mature students living within their campus wards. This arrangement gives experience in bishoprics to capable younger brethren who are students, but helps them to avoid undesirable hazard to their studies by leaving the major burdens of the bishopric in the hands of an experienced, permanent bishop. The University made all of its facilities available to the new stake, giving the twelve wards an opportunity to meet in the different buildings on the campus.

The amazing rapidity with which the majority of the students identified themselves with their new wards and became devoted to their fine bishops is only one evidence of the way in which the new stake fulfills its purpose. There are now seventeen Elder's Quorums fully organised. Modified Relief Societies, Mutual Improvement Associations, and a Stake Mission are thriving, as well as a Primary Association in the First Campus Ward in which married students live. Plans for supervised temple work and library research in genealogy are under way. Recognising the close connections desirable between the students' home ward and the Brigham Young University Stake, the General Authorities of the Church have provided that the stakes involved should work together in such matters as calling missionaries for foreign missions and advancing worthy brethren in the priesthood.

The end is not yet. As there is growth, there will be change so that the students in the Church University may always be provided the opportunity for the growth and happiness which comes through activity and service in the gospel.

Steadfastness (Continued)

fruit of the tree and are happy, but there are many people who are blinded by the craftiness of Satan and are led away into destruction. There are also some people who have accepted the gospel of Jesus Christ, but have fallen by the way-side because they could not withstand persecution and having people point the finger of scorn at them. We have some members who are lukewarm—who do not give of their all and are only partially active. Which are we? This is a question only we ourselves can answer and in doing so let us remember our salvation depends upon our activity in the Church and our desire to be of service, striving day by day to walk uprightly before the Lord. The primary principles of progress are faith, hope, charity and love. The events which are happening in the world today point to the fact that the second coming of our Lord and Saviour is near at hand. We are witnessing the fulfillment of prophecies uttered by Holy men of old and we must therefore prepare ourselves that we may withstand the buffetings of Satan and remain wholeheartedly servants of the living God. We must keep from getting lost in day-by-day events to the exclusion of things that have eternal values, and strive daily to lift ourselves spiritually by keeping in contact with our Father through prayer that He may guide and direct us in everything we do.

The gospel is indeed the stone that rolled out of the mountain without hands, doing away with false teachings and casting them aside. It has been revealed to us as the principle of Jesus Christ, our Redeemer, and carries with it

a great responsibility. We have picked up the stone and bear it as a solemn testimony to all the world that this is the gospel of Jesus Christ, and the Priesthood of God is again operating upon the earth under His direction. We cannot expect to be given food and drink so that we will not stray from the presence of the Lord—if we will not accept our responsibilities. We must go forth as a peculiar people—the Lord knows we are a peculiar people for He has said so. Paul, when writing to Titus said “The saints and children of God would be a peculiar people” and in that context was also given the reason the Lord laid down His life that they may arise as His people but peculiar. To any single member of the Church who say they are not peculiar in their beliefs — and not outstanding amongst the people of the world—then they must not be living the gospel of Jesus Christ or they would be. Not in physical appearance but in spirit. Wherever the people of God are found—if they are living His precepts—they are spoken of as peculiar. There are no half measures—we must accept the gospel in full—and thus we become peculiar in the eyes of the world.

How many people are lifting their eyes to God and receiving great spiritual blessings? Are we going to be like the people Nephi saw in vision and be over on the other side of the river in the mansion—held there by the power of the evil one and tempted by the devil in the last days? Or shall we prepare ourselves for the times to come by keeping close to God and accepting the counsel of His Priesthood here on earth? Only through

obedience can we hope to attain intelligence which is the Glory of God and thus fit ourselves to be worthy of a place in His Kingdom. Intelligence is the only thing we can take with us in the life to come so let us diligently seek to gain knowledge and apply it righteously, seeking always to glorify the Father in our actions and bring honour to His Holy name. Let us build up the Kingdom of God here in the British Mission and strive to

bring many souls to a knowledge of the truth, thus strengthening the Church and building our testimonies. A testimony of the gospel explains the purpose of life, lightens the duties of the day and gives zest to life, and will be a pillar of strength to us in days of tribulation. As our hymn so beautifully expresses the thought:

“Come, come ye saints,
No toil nor labour fear
But with joy, wend your way.”

BRITISH MISSION

Branch and District Activities

Birmingham

Worcester Branch held a Halloween Party on October 31. Guests were masked on arrival and thoroughly enjoyed such games as passing sweets on toothpicks, candle carrying races, carrying balloons on spoons and apple-bobbing. Refreshments were provided by the M.I.A. who sponsored the party.

Name a talent and Birmingham District has it! This statement was fully borne out at the District Conference when Brother John Craven wrote a piece of music for 'cello and piano especially for the occasion. He and Sister Craven who are members of the Wolverhampton Branch played it during the afternoon session.

During the evening session Brother George Makin sang a song the words of which had been written by his father and the music arranged by Brother Craven.

Bristol

Bristol Branch held a “Spooks’ Night Out” on October 30. Visitors included Scrooge, and Marley’s Ghost. Ghost stories preceded the entrance of the Witch.

A Sale of Work was held by Bristol Relief Society on November 3. There was an excellent display of a year’s hard work by the Sisters. A large number of Saints from the Stroud and Weston - super - Mare Branches attended. President Sherman Johansen conducted a very successful social during the evening.

Guy Fawkes’ Night saw Bristol M.I.A. around a huge bon-fire with flames and sparks competing with the rockets. Neighbours asked permission to bring their own fireworks and joined in the fun. What with hot-dogs going down and fireworks going up, this annual event was a success with a “bang”.

Hull

Hull Branch held a Guy Fawkes Social on November 10, the "guy" being Sister Mary Stevens. A very enjoyable evening was had by all especially when the games and dancing were interrupted by the arrival of the "guy" on a cycle-trailer.

On November 23, Hull Scouts had their first meeting with their new Scoutmaster, Brother Roland Hebden. This change has been necessitated by the recall to the Colours of Brother Harman.

A farewell party was given for Sister Jones in Hull on November 27. President Aubery made a presentation of a beautiful necklace and ear-rings. Sister Jones, who has now completed her mission is wished everything that is good and righteous in her future life by the Hull Saints.

Hull's final activity during the month was the Relief Society "Christmas Fayre" held on December 1. There were some fine articles on show and at the close of two hours hectic activity there was hardly anything left.

A jumble sale was held recently in the Scarborough Branch. The proceeds of £6 6s. went to the building and branch funds.

Irish

Belfast Sunday School had a social on November 10. The fun and games were under the supervision of Brother Galbraith and Sister Marsden and the eats were provided by the Sunday School officers.

A farewell party was given in honour of Elder Gary W. Hannig in the home of Brother and Sister Weir. He was presented with a pen

and pencil set on behalf of the Portadown Branch members.

A Basket Lunch was held at Belfast on November 24. The men brought the baskets and the ladies bid for them. The auction was conducted by Brother John Stewart and Sister Marsden led the games.

Leeds

October 13 was a very enjoyable day in the Leeds District, the occasion was the M.I.A. Arts Festival. There was indeed a wonderful display of talent, the poems and stories being of very high quality. The musical items were a joy to listen to. Dewsbury succeeded in winning the shield with Leeds following a very close second. The Wythenshawe Branch Choir came from Manchester for the programme and provided some first-class entertainment.

Halifax held their Relief Society Bazaar on November 3 and all the Branches in the District lent their support. During the evening there was musical entertainment provided by President Green, Sister Joyce Rowe and Brother Rodney Crossley.

Dewsbury held their Relief Society Bazaar on November 17. The stalls were gaily decorated with coloured lights and looked very attractive. The bazaar was opened by Sister Theresa Hudson who was presented with a bouquet of flowers and a gift of fresh eggs. During the entertainment which followed, games were played and enjoyed by all. The highlight of the evening was when Sister Sylvia Cricht sang the aria, "One Fine Day".

Leeds Branch said farewell to District President R. T. Baker with a farewell social on November 10. All the sisters rallied round with refreshment and a musical number

was provided by the choir who sang a song about Elder Baker which had been composed by Sister Ivy Mence.

Liverpool District

Accrington Branch Sunday School held a social on Saturday evening, the 10th of November. Thirty members and friends enjoyed games and dancing and excellent refreshments were supplied. President and Sister Robert F. Williams made the long journey from Liverpool and joined in the fun and games.

A social was held at Burnley on November 24 which was attended by about thirty members. Brother Albert Pickup provided some recorded music. Everyone who had taken an active part in preparing the social was given a vote of thanks by President Clarence G. Taylor, Jr., who had himself taken a very active part in preparing the games.

Guy Fawkes night was celebrated in the usual manner by Liverpool Branch with a large fire, lots of fireworks, roast potatoes and chestnuts for all. Everyone had a rip-rapping time.

On November 5 the Nelson Branch Relief Society held a "Plot" social at the home of Sister Edith Slater. Eight members were present and after games everyone enjoyed a potato pie, cakes and "plot" toffee.

Preston Branch M.I.A. programme on November 5 included a bonfire and a grand firework display. Practically all the active members of the branch attended and enjoyed cakes, popcorns and treacle toffee.

House parties in support of the Sunday School Christmas Party Fund were held on November 10 at the home of President and Sister Ronald Hughes and November 24 at the home of Brother and Sister William Warren.

London

October 16 saw another milestone passed in the progress of Romford Branch. The happy occasion was the organisation of the M.I.A. Previously a study class had been held by Sisters Norah Brown and Jackie Macdonald.

A Spaghetti Dinner was held by the West Drayton Relief Society on September 28. Most members of the Branch attended except for the unlucky ones who were on duty, as West Drayton Branch is mostly composed of servicemen and wives. It was a wonderful dinner and everybody enjoyed it plus the games that were played afterwards causing much laughter and excitement. All the brethren thanked the sisters for giving them such an enjoyable evening.

The Fifth Quorum of Elders had a project at Brighton Branch on November 3. Only four turned up but later Elder Christensen and Sister Holmes arrived and soon, helped by Brighton volunteers, the Chapel resounded to the slapping of paint brushes and happy chatter. It really was an eye-opener to see how much work can be accomplished by willing workers and it was really thrilling to partake of the wonderful spirit. Everyone thoroughly enjoyed themselves and those that missed it lost something that money cannot buy. The day was rounded off by a social, the proceeds of which were passed over to the Quorum.

A farewell party was given at Brighton for Brother John Woodgate on November 14. It was a great success and a jolly time was had by all, thanks to Brother and Sister Mitchell. John left for Salt Lake City on November 19 and although thrilled to be going, regretted leaving his many friends.

A great deal of hard work went into making Newchapel's Relief Society Bazaar successful. Opened by Sister Irene P. Kerr, the delightful array of cakes, sweets and Christmas gifts attracted many members and friends who also "had a go" at the various side-shows. Hot and cold refreshments were provided and dancing concluded the programme.

Newchapel held a successful Fireside on November 11 at the home of the Kewley family. A Gospel quiz and a crossword puzzle teased the memories of those present and then their secret hopes were discovered when each person was asked where they would go and what they would do if they had plenty of time and money.

Manchester

On November 3, Wythenshawe Branch held a "Choir Night" at which there was some fine singing by artistes invited by Sister Taylor who contributed one song herself. The choir gave a few renderings but enjoyed the relaxation of listening for a change.

Wythenshawe has been well entertained this month by a bonfire on November 5, a Rock 'n' Roll Teenagers Party on November 10 (this was a birthday celebration for Brothers Peter Bailey and Michael Corbishley), and the Sunday School Social on November 17. This proved to be thoroughly enjoyable

and the Committee certainly showed what could be done in the way of original entertainment by planning well beforehand, willing co-operation, an excellent compere and a visiting conjurer.

* * *

When my twin brother was born he was born with a skin disease and the doctors said there was no cure. It was not contagious. Every time he went out to play in the sun it blistered his face terribly and then turned to scabs. The children used to call him "scabby face" but as years went on he got no better and he went into hospital. Now he is 21 years old and still affected. Just recently he went worse and was covered completely except on his body—his head, hands, feet and face and thighs—so one day I talked with one of the missionaries and he said prayer would help but

I said "prayer has made no difference" so he said he would help me. He would pray for my brother. The next time I went to see my brother I was thrilled, tears filled my eyes for there was not a trace of anything on him, only redness where the scabs had been. So I knew that our prayers were answered and my faith grew stronger.

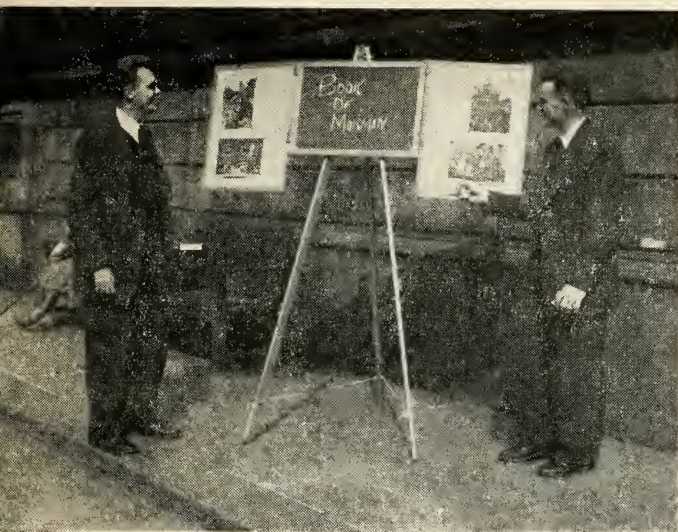
Always remember to keep your faith and I hope this story finds a place in your heart as I know the Lord answered my prayer. I will always have faith, it will never die. I will always love the Missionary who helped me to keep my faith. May the Lord bless everyone.

—By John Charles Howard
(Ashton-Hyde Branch).

* * *

Norwich

Lowestoft Relief Society held its Christmas Bazaar on November 28.



*Elders
J. R. Nielson
and
William R. Kerr
holding a
visual-aid street
meeting at
Surgeons Hall,
Edinburgh*

Over sixty people attended and about £16 was added to the funds. A popular item was Father Christmas who had a sack of good things for the younger folks.

Many tears were shed by the younger members of Lowestoft Branch at the departure of Sister Phillips for another field of labour. Several gifts including a recording of part of the evening's programme were presented to Sister Phillips who is greatly loved by all the members. About 130 Saints and friends attended the farewell party.

Nottingham

A special presentation was made to three of the older members of the Hucknall Branch on November 4. Sisters Ruth Orton, Susan Hammond and Ellen Noble were each presented with a beautiful bouquet of chrysanthemums in recognition of the long and devoted service which they have rendered. Sister Orton was born on the same date as President McKay and was active as Relief Society President for thirty

years. Sisters Hammond and Noble have also been active for most of their lives and are still familiar figures each week at the Branch Meetings.

About twenty-five of the Derby Saints certainly enjoyed November 5. The evening went off with a bang and after the bonfire supper was served. The proceeds went towards prizes for the Sunday School children.

Scottish

Edinburgh Branch held a very successful Hallowe'en Party on October 27. Beginning with a hot meal the evening continued with a sing-song and a dancing display given by a troupe of local children. For thrills there was a Chamber of Horrors much patronised by adults and children alike. Much merriment was caused by a sketch by Elders Kerr and Neilson. Prizes were given for the best two tramps and the evening finished with "dooking" for apples.

Edinburgh Branch was indeed

sorry to say goodbye to Sister Christine Smith who left for Salt Lake City on November 9. Sister Smith was a very active member of the Church and will be greatly missed. She was presented with a "Friendship" book full of good wishes from every family in the Branch.

A farewell party was held for Brother Drew Connell on November 16 at Paisley. Brother Connell left for Tremonton, Utah, shortly afterwards and Paisley Branch was certainly sorry to lose such a good member.

A Jumble Sale was held in Aberdeen on November 17 to raise funds for the Sunday School Christmas Party. Thanks to the members who worked so diligently the sale was a great success.

During the last week in October, Pollock Primary held a Hallowe'en Party which was attended by about thirty children. They all had a wonderful time and their behaviour was exceptionally good. Paisley Primary also had a Hallowe'en Party during which a fancy dress parade was held, the prizes for which were donated by a young Sister who is in hospital.

Sheffield

The M.I.A. held their Annual Arts Festival on October 20. There was a good attendance during the afternoon and amongst the activities was a demonstration of handicrafts by the Sheffield Youth organisation followed by an exhibition of their products. Some useful hints were obtained on how to produce articles for fund-raising projects. In the evening a further demonstration of the Arts was given by the Branches. The cup was eventually won by Doncaster.

Rotherham Branch re-opened on October 20. There was a good atten-

dance and a wonderful spirit prevailed. Amongst old members present were Brother and Sister Holton, Snr. It was good to see them looking so well.

A dinner and social was held by Barnsley Relief Society on October 13. The social was well attended and very successful and the Sisters are certainly to be commended for their excellent cooking and service.

Sheffield Branch Relief Society excelled themselves on November 3 when they arranged a dinner and concert. The cooking was perfect and those present certainly did justice to it. This was followed by some very good entertainment supplied by the Sisters, Primary and Priesthood.

Welsh

The annual District Bazaar was held in the Cardiff Chapel on November 3 and it was very pleasing to note the good display on each stall. The Sisters of the District, as always, worked very hard during the past year to obtain such a varied display. A feature of the bazaar was the stall set up by Brother Smith of Cardiff which was the centre of attraction for quite a while. The preparation of the stalls and the buying and selling seemed to have made everyone very hungry, for at the end of the bazaar there was a general rush to sample the food provided by the Cardiff Sisters. This was followed by a really delightful social. Many of the members and missionaries rendered vocal and other items to the great delight of all those present. As usual the missionaries gave a number of amusing items which brought many laughs from those listening.

On November 17, a very successful work day was held at the

Pontypool Chapel. The missionaries turned up in force together with members and friends from the Newport and Cardiff Branches to assist in the re-decoration of the Chapel. To complete the day a social was held in which a number of games provided by the missionaries left much room for thought and many members left the Chapel very mystified regarding the "apparent" mind reading by the missionaries. Sister Ivy Forward provided a very substantial midday meal and a second meal prepared by the Sisters helped to make the day a huge success.

Births and Blessings

To Brother and Sister Wir of Portadown, a son, born on July 3.

He was blessed by Elder Gary W. Hannig on August 12.

Brother and Sister David Samuels were blessed with a son on September 22.

The infant son of Brother and Sister Ditty of Liverpool was blessed on October 28 by Elder J. Ditty, Snr. He was given the name of Michael.

On November 26, Paul, the son of Brother and Sister Allen of Northampton, was blessed under the hand of Elder Robbins.

Brother Fred Laycock of Dewsbury blessed his infant daughter on November 4 and gave her the names of Vivienne Glenys.

President R. T. Baker blessed the infant son of Brother and Sister Warriners of Dewsbury and gave

The opening of the Edinburgh Branch Library showing Sister Green, the Librarian, and Sister McCormack, the President of the Relief Society, helping the children to choose their books.



him the names of Philip Jeffrey.

On November 4 the infant granddaughter of Brother and Sister A. P. Bates of Manchester was blessed by District President Firmage and given the names of Linsay Jane.

The daughter of Brother and Sister Ronald Francis Jackson was blessed by her father on December 2 and given the names of Cheryl Susan.

Engagements

Sister Jean Hollyoak of Belfast Branch became engaged to Ernie Jones on November 17.

The engagement of Sister Sylvia Crossby and Brother Peter Scott was announced on October 6.

Deaths

Phyllis Victoria George of the Norwich Branch, Norwich District.

Annie Hadley of the Birmingham Branch, Birmingham District.

Alphons Van Poucke of the Dewsbury Branch, Leeds District.

Frederick Fowles of the Oldham Branch, Manchester District.

Brother Alphons Van Poucke died on November 23 aged 74 years. He was an Elder and a member of the Church for over forty years. For many years this good brother served in the Presidency of Dewsbury Branch. He was buried at Heckmondwike Cemetery on November 26, the service being conducted by President R. T. Baker.

Marriages

The wedding took place in the Birmingham Chapel on September 15 of Sister Dorne Johnson and Brother Donald Jevons, two greatly-loved members of the Birmingham Branch. The beauty of the bride was greatly enhanced by the gown she wore and she was attended by two bridesmaids. The ceremony was

performed by President John Kittell, the first wedding to be performed by him in his capacity as Branch President. After the ceremony a reception was held in the vestry of the chapel for some forty guests. Brother and Sister Jevons spent their honeymoon in St. Ives, Cornwall.

Sister Queenie Popham and Brother Ronnie McCracken who are both members of the Belfast Branch, were married in the Lynn Memorial Church on November 10. Brother McCracken is currently serving with the R.A.F.

Sister Ena Jones of Liverpool and Brother Larry Heap of the U.S.A.F. were married in the Liverpool Chapel on November 3.

Sister Jean Muirhead was married to Brother James Goodwin on October 5. They are both members of the Glasgow Branch.

Sister Aileen Steele was married to Brother Robert Frazer of Glasgow on September 14. The ceremony was performed by President A. Richardson.

A coach full of members from Halifax travelled to Sheffield to attend the wedding of Brother Barry Crossley of Halifax and Sister Shirley Laycock of Sheffield on November 17. The wedding was beautiful and the members of Halifax are very happy to welcome the new Sister Crossley into their midst.

The wedding of Brother Albert Pickup of Burnley to Sister Jeanne Walker of Glasgow took place in the Burnley Chapel on November 3. Brother Horace Deboo officiated and the chapel was filled with guests and well-wishers. The reception was held in the Burnley Public Library and was attended by over sixty guests. After a lovely meal the guests enjoyed an evening's dancing.

ORDINATIONS :

Birmingham District

Ronald B. Gihbons of Northampton to Elder
Wilfred R. Horton of Birmingham to Elder
David Mace of Birmingham to Elder

Hull District

Leslie Carr of York to Elder
Andrew Sharp of Grimsby to Deacon
Ernest W. H. Church of York to Deacon
Raymond Scott of York to Deacon
Ralph Scott of York to Deacon
David Horwell of York to Teacher
Peter Denis Witcherley of York to Teacher
James Herbert Sayner of York to Deacon
Gerald William Crosby of Scunthorpe to Elder

Irish District

Frank Hillis of Belfast to Teacher
Robert Devenney of Belfast to Teacher
Thomas N. L. Millar of Belfast to Teacher

Leeds District

Norman Garner of Dewsbury to Teacher
Dennis Livesey of Huddersfield to Priest

Liverpool District

Ronald Hay of Preston to Teacher
William Stanley Warren of Preston to Priest
Michael Ronald Hughes of Preston to Teacher

London District

Ronald Vivian Ewer of West Drayton to Teacher
Alfred A. Rogers, Jr., of Oxford to Deacon
Philip A. G. Rigby of Oxford to Deacon
William Allen Dickey of Oxford to Deacon
Keith Richard Griffith of Oxford to Deacon
Henry Stephen Imbert of Oxford to Deacon
Geoffrey John Spindlow of North London to Deacon

John K. M. Geary of North London to Priest

Ian John Smith of St. Albans to Deacon
John Anderson of St. Albans to Deacon

Manchester District

Philip Teale of Rochdale to Deacon
Gerard Finnegan of Oldham to Priest

Newcastle District

Ashley A. Hill of Sunderland to Deacon
James A. Price of Sunderland to Deacon
Brian Smith of Sunderland to Deacon
Derek Smith of Sunderland to Deacon
Nichol C. O. Munro of Newcastle to Deacon
George Stephenson of South Shields to Teacher
Robert W. Johnson of South Shields to Teacher
Frank Johnson of South Shields to Teacher

Norwich District

Leslie H. E. Duffen of Norwich to Elder
Mark Leonard Hansell of Norwich to Teacher

Nottingham District

Peter W. Jackson of Leicester to Elder
Trevor M. Berwick of Leicester to Elder
Thomas A. Rush of Leicester to Elder
Edwin Ziegler of Leicester to Elder
Frank Sunderland of Nottingham to Deacon

Scottish District

George E. Jefferson of Edinburgh to Deacon
Thomas G. Green of Edinburgh to Teacher
William MacDonald of Aberdeen to Deacon

Sheffield District

William H. Taylor of Barnsley to Deacon
John Henry Laurie of Sheffield to Elder

Welsh District

James A. Bent of Cardiff to Teacher
William G. Mitchell of Cardiff to Teacher

Those having completed the British Mission Public Speaking and Teaching Course :

Sydney George Shelton Hill	Eastwood	Nottingham	November, 1956
Arthur Aldrea	Eastwood	Nottingham	November, 1956
Evelyn Dunn	Eastwood	Nottingham	November, 1956
Annette Stevenson Buxton	Eastwood	Nottingham	November, 1956
Alice Annie Martin	Eastwood	Nottingham	November, 1956
James Martin	Eastwood	Nottingham	November, 1956

MISSIONARY ACTIVITIES

APPOINTMENTS :

Elder Ralston J. Hogge appointed District President of the Leeds District, November 24th, 1956.

Elder Lamar C. Capcner appointed Supervising Elder of the Birmingham District, November 24th, 1956.

RELEASES :

December 1st, 1956
Ludene Brown

Hilda Muriel Jones
December 21st, 1956
Glen Richard Bennett
Edwin Llwelllyn Hippard
*Ray A. Ogden

From
Idaho Falls, Idaho
Salt Lake City, Utah

Salt Lake City, Utah
Raymond, Alberta, Canada
Salt Lake City, Utah

* District President

District
Scottish, London,
Manchester, Hull
Wales, Hull

Birmingham, Wales
Manchester, Leeds
Scottish*

SISTER LUDENE BROWN

SISTER
HILDA MURIEL JONES



ELDER
GLEN R BENNETT



ELDER
EDWIN L. HIPPARD



ELDER
RAY A. OGDEN

BAPTISMS :

Birmingham District
Dennis Arthur Chadaway of Birmingham
Lavina Ailsa Floate of Rugby

Bristol District
Maude Alice Barnes Horwood
of Bournemouth
Paul Ernest Chandler of Southampton
John Babidge of Bournemouth
Wilhelmena Chandler of Southampton
Winston Charles Stone of Bristol
Kieth Leslie Bruton of Cheltenham
Dorothy Elizabeth Rose Green of Stroud
Bernard Francis Green of Stroud
Frederick Kenneth Green of Stroud
Elizabeth Anne Green of Stroud
Georgina Dorothy Turle of Bournemouth
Christopher John Watts of Plymouth
Maureen Watts of Plymouth
Victor George Watts of Plymouth
Martyn Wayne Crabtree
of Weston-super-Mare

Liverpool District
Walter Gerard Moorey of Blackburn

Leeds District
Arthur Leonard of Huddersfield

London District
Raymond Phillip Howell of Catford
Albert John Clatworthy of Catford

Alan Osborne Hughes of South London
Susan Margaret Rogers of Oxford
Carol Ann Rogers of Oxford
Clive Richard Dawson of St. Albans
Phyllis Margaret Dawson of St. Albans
John Wood Dawson of St. Albans
Terry Lynn Gillenwater of South London

Manchester District
Robert Edward Dickie of Ashton-Hyde
Hilda May Shuttleworth of Ashton-Hyde
Linda Mary Giles of Oldham
Irene Lorraine Goodhall of Oldham

Scottish District
Barbara Brown Ferguson Heede
of Glasgow

Mima Summerville Douglas of Paisley
Irene Corbett of Paisley
Myra McBain of Paisley
Maureen Taylor of Paisley
Hannah Carter Forsyth of Glasgow
Jane Duckworth H. McGibbon of Airdrie
Henry Charles W. T. McGibbon of Airdrie
Mary Grier Reid McReady of Paisley
He'en Cherry Weir of Paisley
Duncan Henderson McGibbon of Airdrie
Morton McBain of Paisley
George John Forsyth of Glasgow
Peter Alfred Heede of Glasgow
Christian Ian Heede of Glasgow

I SAY UNTO YOU, my brethren, that if you should render all the thanks and praise which your whole soul has power to possess, to that God who has created you, and has kept and preserved you, and has caused that ye should rejoice, and has granted that ye should live in peace one with another—

I say unto you that if ye should serve him who has created you from the beginning, and is preserving you from day to day, by lending you breath, that ye may live and move and do according to your own will, and even supporting you from one moment to another—I say, if ye should serve him with all your whole souls yet ye would be unprofitable servants.

And behold, all that he requires of you is to keep his commandments; and he has promised you that if ye would keep his commandments ye should prosper in the land; and he never doth vary from that which he hath said: therefore, if ye do keep his commandments he doth bless you and prosper you.

And now, in the first place, he hath created you, and granted unto you your lives, for which ye are indebted unto him.

And secondly, he doth require that ye should do as he hath commanded you; for which if ye do, he doth immediately bless you; and therefore he hath paid you. And ye are still indebted unto him, and are, and will be, for ever and ever: therefore, of what have ye to boast?

Mosiah 2 : 20-24

There is a tide in the affairs of men;
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
On such a full sea are we now afloat;
And we must take the current when it serves.
Or lose our ventures.

William Shakespeare—From *Julius Cæsar*